Chapter 8 Living with the Legacies of Historical Globalization

Figure 8-1 In 1994, a brutal civil war erupted in the African country of Rwanda. An estimated 800 000 to 1 million people were killed. Once the war was over, AVEGA Agahozo — l'Association des veuves du génocide, or the Widows of the Genocide — started helping widows and children rebuild their lives and their communities. This photograph shows some AVEGA members sorting coffee beans at a co-operative they formed.

CHAPTER ISSUE

To what extent have attempts to respond to the legacies of historical globalization been effective?

MANY PEOPLE ARGUE that the 1994 civil war in Rwanda was a direct result of historical globalization. When this conflict ended, Rwandans began rebuilding their lives and their communities. Many organizations, including AVEGA Agahozo, are working on this rebuilding.

AVEGA supports the survivors of the conflict in many different ways. The governments, international agencies, and other organizations that are helping AVEGA include the International Committee of the Red Cross, the UN Development Fund for Women, the Canadian International Development Agency, UNICEF, Doctors without Borders, la Francophonie and an Alberta organization called Ubuntu Edmonton.

Examine the photograph on the previous page and respond to the following questions:

- What evidence can you see of individuals working together to rebuild their lives?
- What forces of ethnocentrism and Eurocentrism do you think the women and children of AVEGA must overcome?
- What legacies of historical globalization might have been factors in the civil war in Rwanda?
- Is it the responsibility of the global community to help Rwandans rebuild their lives?

KEY TERMS

genocide

gacaca courts

apartheid

enemy aliens

non-governmental organization

foreign aid

gross national income

LOOKING AHEAD

In this chapter, you will explore answers to the following questions:

- How effectively have people responded to the legacies of historical globalization?
- How effectively have governments responded to the legacies of historical globalization?
- How effectively have organizations responded to the legacies of historical globalization?
- How does historical globalization continue to affect the world?

My Point of View on Globalization

Review the notes you have been keeping on your understandings of globalization. Use words or images — or both — to express your current point of view on historical globalization. Date your ideas and add them to the notebook, learning log, portfolio, or computer file you are keeping as you progress through this course.

How effectively have people responded to the legacies of historical globalization?

Around the world, people are still responding to the legacies that have been handed down from the time of historical globalization. Some of these responses, such as the 1994 civil war in Rwanda, are negative and cause great harm. Other responses, such as the founding of AVEGA Agohozo, as well as local and international efforts to rebuild communities in Rwanda, have been positive and give great hope.

FYI

The official languages of Rwanda are French, English, and Rwanda, which is sometimes called Banyaruanda or Kinyarwanda. Rwanda is part of the Bantu language group. "Agahozo" is a Rwanda word meaning "to dry one's tears."

One Response

AVEGA Agahozo is a national organization of 25 000 Rwandan women who survived the horrors of 1994 and who are trying to improve living conditions for themselves, their own children, and the estimated 95 000 children who were orphaned by the conflict. Esther Mujawayo, one of the founders of AVEGA, is a survivor whose mother, father, husband, and other relatives were killed. She has responded to her personal tragedy by appearing as a witness at the United Nations International Criminal Tribunal for Rwanda held in Arusha, Tanzania, and by becoming a psychotherapist at the Psychosocial Centre for Refugees in Düsseldorf, Germany. There, she works with people who have experienced the loss of their homeland and family members.

Around the world, global citizens try to find effective ways of responding to issues arising from the kinds of tragedies that Esther Mujawayo experienced.

Web Connection

To find out more about the work of AVEGA Agahozo, go to this web site and follow the links.

www.ExploringGlobalization.ca

The previous three chapters explored a number of legacies of historical globalization. Think about these legacies. Identify a current world issue or crisis that is rooted in these legacies. How is this issue or event a legacy of historical globalization? What social responsibility should a global citizen assume in situations like this? What is one thing a global citizen might do to help people rebuild their lives after suffering injustices such as these?

Figure 8-2 One legacy of historical globalization in Alberta is the diversity of people in the province. How do you, as a young Albertan, share in the legacies of historical globalization? How can you respond to those legacies?

Rwanda — A Response to Historical Globalization

Before the scramble for Africa in the late 1800s, the country that is now Rwanda was occupied by two main Indigenous groups: the Hutus and the Tutsis. Hutus made up about 85 per cent of the population and Tutsis about 15 per cent. Traditionally, the Tutsis held positions of power, while the Hutus were labourers whose social status was generally considered to be lower than that of the Tutsis — but the two groups usually coexisted peacefully.

In the scramble for Africa, the Rwanda region was claimed by Germany, and German colonial officials reinforced the traditional distinction between the two groups by appointing Tutsis to key positions in the colony. The Germans believed that the Tutsis were more like Europeans than the Hutus — and that this gave Tutsis the right to a higher status.

After Germany's defeat in World War I, the countries that negotiated the peace treaty gave this region to Belgium. The Belgians continued to give Tutsis key positions and fostered even greater divisions by requiring members of the two groups to carry cards identifying them as Hutus or Tutsis.

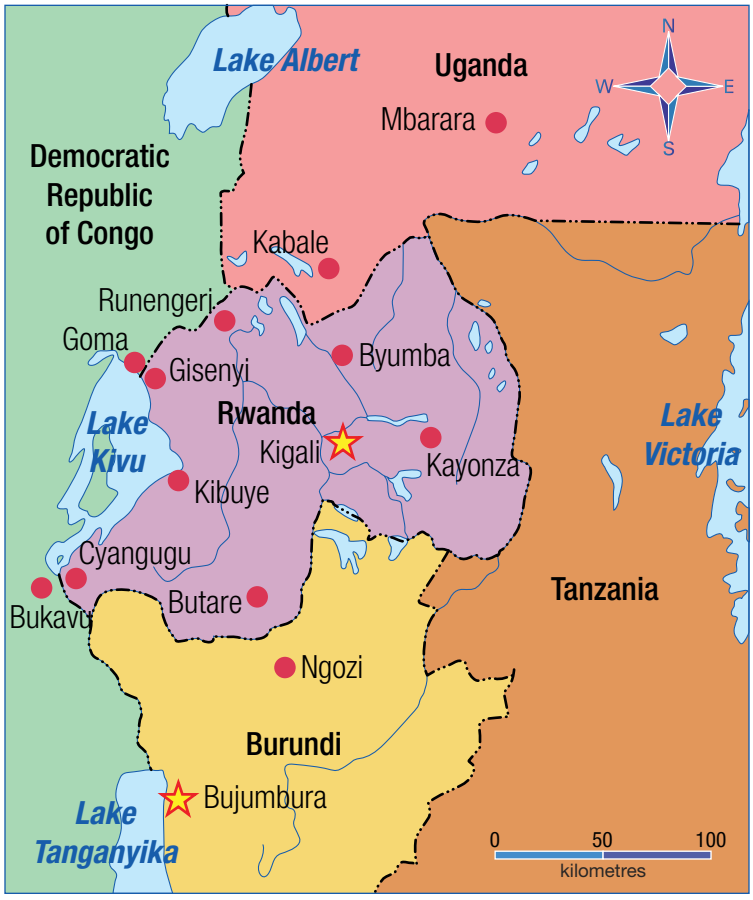
Consider this statement from the preceding paragraph: "the countries that negotiated the peace treaty gave this region to Belgium." What kind of thinking did this action represent? What effects might it have had on Rwanda, its peoples, and their sense of identity?

After World War II, most European colonies in Africa demanded independence. When the Belgians left Rwanda in 1962, civil conflict broke out between Hutus and Tutsis over who would have political power. When the majority Hutus formed a government, tension between the two groups became deadly. Many Tutsis fled the country.

In the late 1980s, economic problems made the Hutu government unpopular. In 1990, the Tutsi Rwandan Patriotic Front invaded Rwanda from refugee camps in Uganda. In response, the Rwandan government began a campaign against Tutsis, as well as Hutus who seemed to be sympathetic to the Tutsis. A peace agreement in 1993 ended the fighting, but not the hatred. The peace agreement required the government to share power with other political groups, including the RPF. This condition angered many Hutus.

Figure 8-3 During the civil wars that broke out after Rwanda achieved independence from Belgium in 1962 and during the genocide of 1994, hundreds of thousands of Rwandans — both Hutus and Tutsis — fled to neighbouring Uganda, Tanzania, Burundi, the Democratic Republic of Congo, and Zaire. How might this influx of refugees have strained the resources of these countries?

Figure 8-4 Rwanda



Voices

What distinguishes Rwanda is a clear, programmatic effort to eliminate everybody in the Tutsi minority group because they were Tutsis. The logic was to kill everybody. Not to allow anybody to get away. Not to allow anybody to continue.

— Philip Gourevitch, author of We Wish to Inform You That Tomorrow We Will Be Killed with Our Families, *an account of the Rwandan genocide*

Genocide in Rwanda

On April 6, 1994, a plane carrying Rwandan president Juvénal Habyarimana was shot down. No one knew who was responsible, but the Rwandan government and Hutu militants blamed the Tutsis. Government and militia forces retaliated against Tutsis. Radio broadcasts encouraged Hutu civilians to take revenge. The militia favoured hacking their victims to death with machetes.

This began the Rwandan **genocide** — the mass killing of human beings, especially a targeted group of people. By July 19, 1994, an estimated 800 000 to 1 million Tutsis and moderate Hutus had been killed.

Discuss how the actions of the German and Belgian colonial occupiers of Rwanda encouraged a deadly degree of ethnocentrism. How did the colonizers' actions help encourage an environment of hate and mistrust in Rwanda?

FYI

UNICEF reported that during the genocide

- 99.9 per cent of Rwandan children witnessed violence
- 76.6 per cent of Rwandan children experienced death within their family
- 69.5 per cent of Rwandan children witnessed someone being killed
- 57.7 per cent of Rwandan children witnessed killings or injuries with machetes
- 31.4 per cent of Rwandan children witnessed rape or sexual assault

Tutsis and moderate Hutus tried to find shelter in churches or in United Nations buildings, but these people rarely survived. Other people crossed the border into neighbouring countries.

The genocide came to an end in mid-July after RPF forces captured Kigali, the capital city, and established a new multi-ethnic government. About two million Hutus then fled to neighbouring countries, fearing Tutsi revenge and creating a second wave of Rwandan refugees.

International response to the genocide

A small number of United Nations peacekeepers — under the command of Canadian lieutenant general Roméo Dallaire — had been stationed in Rwanda since the peace negotiations. In the weeks leading up to the genocide, Dallaire repeatedly warned UN officials of the rising tensions. But many UN member countries believed that the organization's role was to prevent conflict *between* countries — and to stay out of conflicts *within* countries.

Figure 8-5 Ntarama Church in Kigali Province, Rwanda, was the site of a massacre of nearly 5000 people who had fled to the Catholic church believing they would be safe there. The church is now a memorial to the people who died there.

As a result, UN officials refused to become involved in an "internal affair." They would not change the conditions of Dallaire's mission, and they ordered peacekeepers not to interfere and not to fire their weapons except in self-defence. They also told Dallaire not to try to protect civilians in case it looked as if the UN were taking sides. Peacekeeping activities were to focus on evacuating foreign nationals. Do you think the international community should be condemned for failing to stop the genocide?

POINTS OF VIEW

Ten years after the Rwandan genocide, UN secretary-general Kofi Annan said that the killings had raised "fundamental questions about the authority of the Security Council, the effectiveness of United Nations peacekeeping, the reach of international justice, the roots of violence, and the responsibility of the international community to protect people threatened by genocide and other grave violations of human rights." Here is what three other people said as they looked back on the genocide.

Boutros Boutros-Ghali was secretary-general of the United Nations in 1994. The following excerpt is from a 2004 interview.

> For us, genocide was the gas chamber – what happened in Germany. We were not able to realize that with the machete you can create a genocide. Later, we understood this. But at the beginning, our definition of the genocide was what happened to Armenia in 1917 or 1919, it's what happened to the Jew in Europe, and we were not realizing . . . This was our perception – which was the wrong perception – [that] you need to have a sophisticated European machinery to do a real genocide . . . It is one of my greatest failures. I failed in Rwanda.

Roméo Dallaire commanded the United Nations force in Rwanda and said this in a 2004 interview.

> Rwanda will never ever leave me . . . Fifty to sixty thousand people walking in the rain and the mud to escape being killed, and seeing a person there beside the road dying. We saw lots of them dying. And lots of those eyes still haunt me, angry eyes or innocent eyes, no laughing eyes. But the worst eyes that haunt me are the eyes of those people who were totally bewildered . . . Those eyes dominated and they're absolutely right. How come I failed? How come my mission failed?

Esther Mujawayo survived the Rwandan genocide and co-founded AVEGA Agahozo. The following is from a 2004 international forum on preventing genocide.

> Talking about [the genocide], even if the talking in itself is a big step, is not enough; there must be also actions, concrete actions. I give an example: What is the point of regretting, and commemorating 10 years later, when the orphans of the genocide who are living in atrocious conditions now are again forgotten? If we want to prevent genocide, if we want to use learned lessons, we must face the reality and agree that failing the survivors now, 10 years later, is another way of denying that this has happened and many have a responsibility in what happened.

Explorations

1. Reread each statement on this page. What common theme unites them? In two or three sentences, rewrite each statement to bring the common theme into sharper focus.
2. Consider the experiences of a survivor of the Rwandan genocide. What would be the most effective way of passing on the story of this tragedy to the next generation? Why did you make this choice?

Rebuilding Rwandan Society

Although Rwandans continue to face many social and economic challenges, they have set about trying to rebuild their society, heal the deep wounds in their communities, and reconcile with one another.

Figure 8-6 From 1996 to 1999, Louise Arbour, a Francophone lawyer and judge, was the chief prosecutor of the International Criminal Tribunal for Rwanda. Arbour was appointed to the Supreme Court of Canada in 1999, and in 2004, she became the United Nations High Commissioner for Human Rights.

Justice and reconciliation

One of the greatest challenges facing Rwandans was to find justice for the victims of the genocide. In 1994, the United Nations Security Council created the International Criminal Tribunal for Rwanda to try high-ranking government and army officials accused of genocide, war crimes, and crimes against humanity. But by June 2006, the tribunal had come to only 22 judgments involving 28 people. At this rate, some people estimated that it would take 200 years to prosecute the 130 000 people who were in prison awaiting trial.

To speed up the process and encourage reconciliation, traditional Rwandan **gacaca courts** were set up in 2002. "Gacaca" means "justice on the grass," and these community courts were established to try low-level officials and other ordinary people accused of taking part in the genocide. The community, which elects the judges and is involved in the trials and the sentencing, seeks both justice and community reconciliation.

According to Human Rights Watch, an international organization, between 600 000 and 761 000 people accused of committing crimes during the genocide were to be tried in gacaca courts.

Rebuilding the economy through coffee exports

Figure 8-7 The coffee industry employs 40 per cent of Rwandans. In coffee co-operatives, Tutsis and Hutus work side by side to rebuild the country's economy. The photograph on the left shows farm manager Gemima Makushyaka, and the photo on the right shows widow Belancila Nyirakamana picking ripe coffee beans.

Under Belgian colonial rule, coffee was such an important export that, in 1933, all Rwandan farmers were ordered to devote at least one-quarter of their farms to growing coffee. Even after Rwanda became independent in 1962, coffee remained a major export.

During the genocide, many coffee farms were destroyed. With the return of peace, some of these farms have been rebuilt with international help. In 2006, coffee sales accounted for 30 per cent of Rwandan exports.

Gemima Mukashyaka, who lost many family members during the genocide, now manages her family's coffee farm with her two surviving sisters. Mukashyaka and other area farmers belong to the Maraba Cooperative, which sells their high-quality coffee to buyers in the United States.

Members of the co-operative, both Hutus and Tutsis, receive a higher price for their crops than they did when they sold to private dealers. In 2006, Mukashyaka and her family made three times what they had earned five years earlier. Maraba members share 70 per cent of the profits and reinvest the other 30 per cent in running the co-operative.

International support

In countries around the world, individuals and groups are helping Rwandans rebuild their lives. In many cases, this means helping Rwandan women, whose family members were killed in the genocide, who were raped and often infected with HIV/AIDS, and who struggle to support themselves and their children.

In Edmonton, Nicole Pageau, a Francophone, helped found Ubuntu Edmonton, an organization that supports the widows of the genocide and helps them build a strong future for their children. After hearing Esther Mujawayo speak, Pageau went to Rwanda. There, she is the project co-ordinator in Kimironko, a village near Kigali.

With Pageau's help, the women of Rwanda have set up co-operatives and won contracts to make school uniforms on sewing machines bought with a grant from the Rwandan government. As the women work together and share their traumatic experiences, they also end the isolation in which many of them have lived since the genocide.

Ubuntu Edmonton receives financial support from la Francophonie. During the time Rwanda was a Belgian colony, French was the language of the colonial rulers, and it remains one of the country's official languages.

Another organization active in Rwanda is Women for Women International, which provides financial and emotional support for women in conflict areas. The organization offers Rwandan women job skills and leadership training and helps them take control of their social, economic, and political lives. The group also helps women establish their own small businesses as individuals or in co-operatives.

In Rwanda, Women for Women helps Hutu and Tutsi women's co-operatives market their peace baskets, which have been a traditional art for a thousand years. The baskets tell stories of community celebrations and are traditionally given as gifts.

Figure 8-8 Nicole Pageau is Ubuntu Edmonton's project co-ordinator in Kimironko, a village of widows and orphans located near Kigali, the Rwandan capital.

FYI

So many men were killed in the Rwandan genocide that, in 2006, women made up 70 per cent of the country's population. Rwanda had the highest number of women parliamentarians — 49 per cent — in the world.

Figure 8-9 A group of Rwandan women use papyrus reeds and sisal fibres to weave traditional baskets. For generations, these baskets were a symbol of family values, for they were used as containers for gifts to newlyweds and new mothers. Now, they are exported for sale around the world.

REFLECT AND RESPOND

Create a timeline of the key events of the genocide in Rwanda. Think carefully about where your timeline will begin. Will it start, for example, before the country became a German colony? At each point on your timeline, add a point-form note explaining why you chose to include the event.

Choose one event from the timeline and explain how it was an effect of previous events — and a cause of events that followed. Explain how the outcome might have been different if international responses had been different. Conclude by suggesting actions the international community might take to ensure that a genocide like the one in Rwanda never happens again.

EXPRESSING AND DEFENDING AN INFORMED POSITION

FOCUS ON SKILLS

Lieutenant General Roméo Dallaire witnessed the slaughter of hundreds of thousands of Rwandans and was unable to prevent their deaths. The experience left him shattered. As part of his personal journey toward peace and reconciliation, he wrote a book, *Shake Hands with the Devil*. Dallaire concluded his story by setting out what he believes must be done to avoid repeating the terrible slaughter in Rwanda.

> The only conclusion I can reach is that we are in desperate need of a transfusion of humanity. If we believe that all humans are humans, then how are we going to prove it? It can only be proven through our actions. Through the dollars we are prepared to expend to improve conditions in the Third World, through the time and energy we devote to solving devastating problems like AIDS, through the lives of our soldiers, which we are prepared to sacrifice for the sake of humanity.

People usually express and defend an informed position to persuade others, to change or initiate an action, or to make a clear statement about their stand on an issue. Suppose you were charged with the responsibility of expressing and defending Dallaire's position. The following steps can help you do this. You can use the same steps to express and defend an informed position on other issues you will encounter as you progress through this course.

Steps to Expressing and Defending an Informed Position

Step 1: Review the position

With a partner, review the material on Rwanda presented in the first part of this chapter. Then reread the excerpt from *Shake Hands with the Devil* at the top of this page and discuss answers to the following questions:

- The phrase "informed position" implies that you have enough background knowledge to understand and speak authoritatively on the issue. Do you need to check, recheck, or add to any of the information you have reviewed?
- When defending a position, it is important for the position to relate directly to the issue. What issue are you responding to? Express the issue clearly to yourself and your partner.
- The position you express should inform the audience about the issue. Is the nature of the issue you are responding to clearly evident in the position you are expressing? If not, discuss with your partner how you might revise the way you are expressing the issue.
- Your position should clearly state an action or actions that should be taken to resolve the issue. Does your position inform the audience about actions that could or should be taken?

Step 2: Identify the stakeholders

It is important to understand who has a stake in the issue so that you can express and defend a position that meets the needs of everyone involved.

Work with your partner to create a list of the stakeholders who will be affected by the position Dallaire expressed. Be sure to think beyond the immediate stakeholders (e.g., the people of Rwanda) to others who will be affected by your position (e.g., Canadian taxpayers). Note the interest of each stakeholder.

Step 3: Predict arguments for and against your position

For each stakeholder on your list, note a point he or she may make to support or oppose your position. Prepare some ideas that respond to the stakeholder's points. To do this, you may choose to use a chart like the one on the next page. An example has been partly filled in.

Research Tip

Review the Focus on Skills feature on pages 34 and 35 of Chapter 1 to refresh your ideas about how to develop an informed position.

FOCUS ON SKILLS FOCUS ON SKILLS FOCUS ON SKILLS FOCUS ON SKILLS FOCUS ON SKILLS

Step 4: Decide on the form of your presentation

With your partner, brainstorm to create a list of forms your presentation might take. You might, for example, decide to join other pairs in a round-table discussion. Or you might decide to use a computer presentation program to express and defend your position.

Step 5: Evaluate your presentation

As you prepare your presentation, present and explain sections of it to someone else, such as a classmate or your teacher. Revise your presentation based on their feedback. You and your partner may also assess yourselves by asking questions like these:

- Have we kept our position clearly in focus?
- Have we thought about the needs of the stakeholders?
- Is our position supported by evidence?
- Have we prepared responses to potential criticisms from stakeholders?

Action	Stakeholder	Arguments for and against the Action	Response
Must spend money	1. Canadian taxpayers – will cost money	Spend the money at home to help our own citizens first. Why can't other, richer countries pay the bills?	The outcomes of not spending the money are unthinkable. In a compassionate democracy, there must be money to do both: to help people at home and people in other countries. As humane beings, we cannot allow human disasters like the one in Rwanda to go unanswered or to be repeated.
	2. Charitable groups – need to raise money		

Summing up

As you progress through the course, you will encounter many situations in which you will need to express and defend an informed position. Following the steps set out in this activity will help you do this. It will also help you successfully complete the challenge for this related issue.

How effectively have governments responded to the legacies of historical globalization?

CheckBack

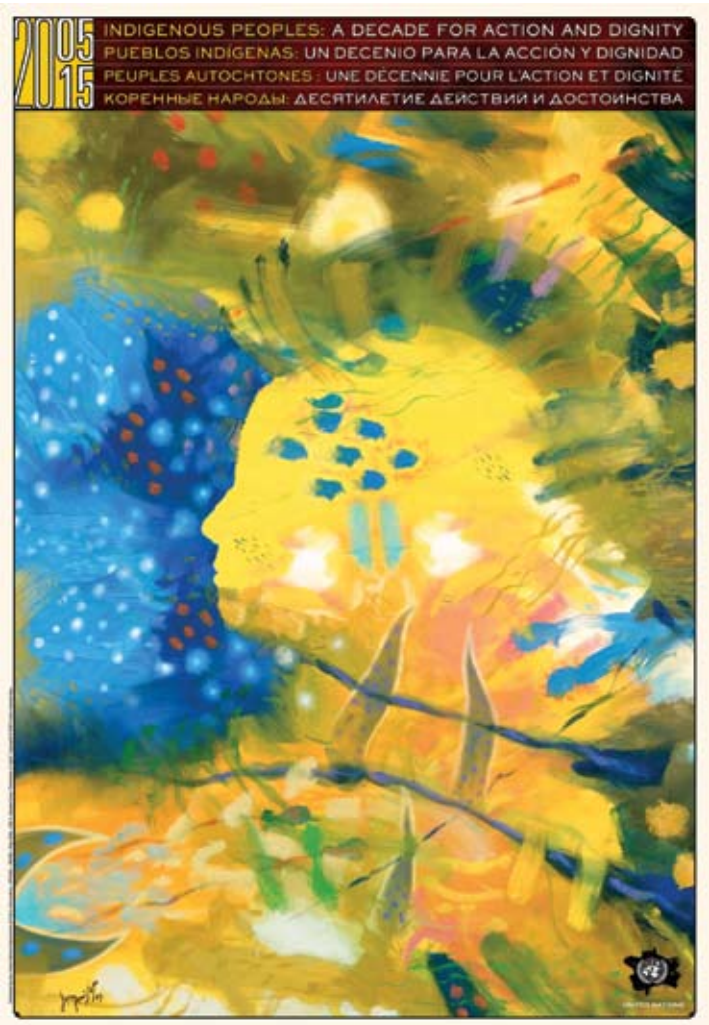
You read about Wilton Littlechild and the Declaration on the Rights of Indigenous Peoples in Chapter 4.

The legacies of historical globalization are complex and long-lasting — and the responsibility for those legacies is often shared by different countries. Before Rwanda achieved independence, for example, the colonial rulers were Germany, then Belgium. In Canada, the colonial rulers were France, then Britain. Many governments today struggle to deal effectively with the legacies of historical globalization.

The United Nations and Indigenous Peoples

One organization that tries to persuade governments to work together is the United Nations. The goals of the UN are to keep peace, security, and friendly relations among the countries of the world; to promote human rights; to protect the environment; to fight poverty and disease; and to help refugees.

But what happens if your people are not represented at the United Nations? What if you are a member of an Indigenous group living in a country that was formed as a result of historical globalization and imperialism? What if the government of the country where you live does not speak for — or listen to — your people?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INDIGENOUS PEOPLES: A DECADE FOR ACTION AND DIGNITY
PUEBLOS INDÍGENAS: UN DECENIO PARA LA ACCIÓN Y DIGNIDAD
PEUPLES AUTOCHTONES : UNE DÉCENNIE POUR L'ACTION ET DIGNITÉ
КОРЕННЫЕ НАРОДЫ: ДЕСЯТИЛЕТИЕ ДЕЙСТВИЙ И ДОСТОИНСТВА

Figure 8-10 To address the legacies of historical globalization faced by Indigenous peoples, the United Nations declared 2005 to 2015 the Second Decade of Indigenous Peoples. How does the fact that this is the *second* decade — the first decade was from 1995 to 2005 — show how difficult it is to address the consequences of imperialism?

Consider the fact that First Peoples are trying to persuade Canadian governments to honour their rights. Canada is represented at the UN, but First Peoples are not. What conflicts might arise when First Peoples living in Canada try to gain an independent hearing at the UN?

Many of the 370 million Indigenous people in the world are not represented at the United Nations. As a result, their voices are not heard. To try to correct this situation, the United Nations established the Permanent Forum on Indigenous Issues in 2002. The forum discusses issues related to Indigenous economic and social development, culture, the environment, education, health, and human rights. Wilton Littlechild of the Ermineskin Cree Nation is the international chief of the Confederacy of Treaty 6 First Nations in Alberta. He has served two terms on the forum.

The forum is trying to persuade the United Nations General Assembly to pass the Declaration on the Rights of Indigenous Peoples, which Littlechild and other Indigenous leaders have been working on for 20 years.

South Africa — Redressing Inequities

Beginning in 1652, South Africa was colonized by the Dutch, Portuguese, French, and British. With each wave of colonization, the Indigenous peoples of the region lost more land and rights. The Eurocentric beliefs of the time ensured that both the Indigenous peoples of the region and immigrants from India were treated as second-class citizens.

Figure 8-11 Under South Africa's system of apartheid, it was illegal for whites and non-whites to mix in public places. Segregated beaches were one result of that policy.

Racism as government policy

In 1926, South Africa became an independent dominion within the British Empire. Because blacks outnumbered whites by more than 10 to one, the government passed laws to ensure that whites held onto political and economic control. Blacks, for example, were barred from voting.

After World War II, when Indigenous peoples across Africa demanded independence, the South African government introduced **apartheid** — laws that strictly segregated the population. All South Africans were classified as either white, Asian, coloured (of mixed ancestry), or black. The groups lived in separate areas, went to separate schools, and worked at racially designated jobs.

Figure 8-12 South African Inequality under Apartheid, 1984

Racial Designation	Income per Person (In rands, South African currency)	Literacy Rate (Percentage of adults)	State Spending per Student on Education (In rands)
White	14 880	93	2 538
Asian	4 560	71	1 857
Coloured	3 000	62	1 286
Black	1 246	32	504

Note: In 2007, 1 rand = 16¢ Canadian or $1 Canadian = 6.25 rand.

Throughout the 1970s and 1980s, many groups struggled to end apartheid, using non-violent and violent means. The government responded by banning protest organizations and locking up their leaders, including Nelson Mandela, who led the African National Congress.

Examine Figure 8-12. What conclusions can you draw about the effects of apartheid on various groups?

Student protest in Soweto

On June 16, 1976, between 15 000 and 20 000 black high school students in the South African township of Soweto demonstrated to demand better education. At the time, the government was spending 644 rands a year to educate every white student, but only 42 rands a year on each black student. In addition, the apartheid law said, "Natives must be taught from an early age that equality with Europeans is not for them."

Police officers opened fire on the students, who responded by throwing rocks and bottles and setting fire to buildings and vehicles. According to the government, 168 students were killed that day, but the people of Soweto said the number was closer to 350.

The killings made headlines around the world and caused a storm of protest against apartheid. Many historians believe that this tragedy marked the beginning of the end of apartheid.

Figure 8-13 In 2006, South African president Thabo Mbeki commemorated the death of 12-year-old Hector Pieterson, who was shot and killed by government forces during the 1976 Soweto demonstration. The photograph behind Mbeki shows the dying Hector being carried by another student. This picture helped spark worldwide condemnation of South Africa's apartheid regime.

VOICES

We are deeply grateful to the thousands of South Africans who came to the Commission to tell us their stories. They have won our country the admiration of the world: wherever one goes, South Africa's peaceful transition to democracy, culminating in the Truth and Reconciliation process, is spoken of almost in reverent tones, as a phenomenon that is unique in the annals of history.

— Archbishop Desmond Tutu, in the foreword to the Truth and Reconciliation Commission of South Africa Report, *2003*

The Truth and Reconciliation Commission

Under pressure from both the international community and within the country, the South African government started dismantling apartheid in 1986. Over the next eight years, the country worked to gradually introduce fairness and equity.

In 1994, the country held the first elections in which all South Africans — regardless of colour — could vote, and Mandela was elected president. In 1995, Mandela established the Truth and Reconciliation Commission to help South Africans confront their country's violent past, to bring together the victims and those accused of crimes, and to try to reconcile peoples who had been in deadly conflict with each other for so long.

Archbishop Desmond Tutu was chosen to chair the commission's hearings. In a court-like setting, anyone who wished to be heard could speak. Those who were accused of human rights abuses could request amnesty — freedom from prosecution.

Although the commission found that the South African government, civil servants, and security forces were guilty of violating people's human rights, it also found that the African liberation movements had, on occasion, violated people's rights.

PROFILE

NELSON MANDELA PRISONER AND PRESIDENT

As a young man, Nelson Mandela was one of many South Africans who took up the struggle to end apartheid. This was dangerous work under the apartheid regime, and like many South Africans, he was arrested, tried for sabotage and treason, and sentenced to life in prison. In prison, Mandela did not give up his work. He defended prisoners' rights and fought against abuse and injustice. As a result, he became a hero among black South Africans and among civil rights workers around the world.

Still, Mandela might have remained a prisoner if F.W. de Klerk had not become president of South Africa in 1989. De Klerk was committed to reform, and one of his first acts was to order the release of political prisoners such as Mandela. Once out of prison, Mandela and de Klerk worked together to continue the reform process.

In 1993, the two shared the Nobel Peace Prize for "their work for the peaceful termination of the apartheid regime, and for laying the foundations for a new democratic South Africa."

In his Nobel lecture, Mandela praised those who "had the nobility of spirit to stand in the path of tyranny and injustice" and who "recognized that an injury to one is an injury to all and therefore acted together in defence of justice and a common human decency."

Figure 8-14 Nelson Mandela comes from the Thembu people of the eastern Cape of South Africa. The first black lawyer in the country, he joined the African National Congress as a young man and helped organize protests against apartheid in the 1950s.

Legacies of Historical Globalization in Canada

Like many countries, Canada has attempted to deal with the consequences that imperialist policies and ethnocentric practices had on both Indigenous and non-Indigenous peoples.

The internment of German and Ukrainian Canadians

By the time World War I began in 1914, more than a million people from Germany and Austria-Hungary had immigrated in Canada. But Germany and Austria-Hungary were Canada's enemies in this war, and many Canadians feared that these immigrants were spies. People often feared those they considered outsiders.

As a result, people from Germany and Ukraine, which was part of Austria-Hungary at the time, were labelled **enemy aliens** and ordered to report regularly to the police. Although no evidence of disloyalty was ever found, their other rights were also restricted. Many, for example, lost the right to vote.

In addition, more than 8500 German and Ukrainian Canadians were interned — held in prison-like conditions. Some were forced to work in mines; others built roads in Banff and Jasper national parks.

Since then, Canadians of Ukrainian heritage have worked for redress. In 2002, Inky Mark, a federal member of Parliament, called on the government to "acknowledge that persons of Ukrainian origin were interned in Canada during the First World War and to provide for recognition of this event." Mark has tried to steer a bill recognizing this injustice through Parliament but so far has been unsuccessful.

Though the federal government has offered $2.5 million for memorials and education programs about the internment, Parliament has not apologized.

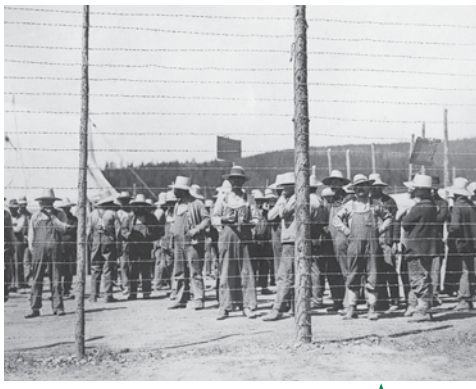


Figure 8-15 Armed guards and high wire fences ensured that none of the Germans and Ukrainians interned at Castle Mountain Internment Camp in Alberta escaped.

FYI

Nearly 21 000 people of Japanese descent were interned during World War II. Of these internees, 64 per cent had been born in Canada. At no point during the war was any person of Japanese descent charged with disloyalty or sabotage.

The internment of Japanese Canadians

During World War II, Canada was once again at war with Germany. Then, in December 1941, Japan entered the war on Germany's side. Japanese forces bombed the American base at Pearl Harbor, Hawaii, and attacked British and Canadian troops in Hong Kong.

In the late 19th and early 20th centuries, many Japanese people had immigrated to Canada. Most had settled in British Columbia, and just as people of German and Ukrainian descent had during World War I, they became the target of suspicion during World War II.

As a result, all Japanese Canadians were moved away from the Pacific coast to internment camps in the interior of British Columbia, or later, to the Prairies. They were allowed to take only what they could carry; everything else they owned was confiscated and later sold to pay for their internment. In the camps, as many as 10 families lived in cramped huts. Food was sometimes so scarce that the Red Cross had to supply emergency rations.

After the war, Japanese Canadians sought compensation for these injustices. Finally, in 1988, a settlement was reached. Each internee's survivor received $21 000. The government also apologized and established the Canadian Race Relations Foundation to help eliminate racism.

Figure 8-16 Japanese Canadians were shipped to camps in the interior of British Columbia for the rest of World War II. How were attitudes toward people of Japanese descent a legacy of historical globalization?

Legacies of the Indian Act

The Indian Act is a continuing and controversial legacy of imperialism in Canada. Although this act has been changed several times since it was introduced in 1876, First Nations say that it continues to embody legacies of colonialism.

Critics argue that the act

- ensures that First Nations peoples do not receive equal treatment
- limits First Nations' right to self-government and self-determination
- assumes that federal government officials are the best judges of the needs of First Nations peoples

For First Nations, Métis, and Inuit, the passing of the Constitution Act in 1982 — with its recognition of "existing aboriginal and treaty rights" — was a step forward because it opened the door to the settlement of land claims such as the one that established Nunavut.

But the Indian Act remains in place. In 2006, Sheila Fraser, who was Canada's auditor general at the time, pointed out that the federal government "has repeatedly acknowledged the need for meaningful change and a new relationship in order to correct long-standing problems" with First Nations. But, she added, the problems continue.

Think about what you know about the relationship between First Nations and the federal government. What key issue do you think must be settled if this relationship is to improve? Explain why you think your choice is the key issue.

The Royal Commission on Aboriginal Peoples

In 1991, the federal government established the Royal Commission on Aboriginal Peoples to investigate its relationship with First Nations, Métis, and Inuit. The commissioners were interested in answering one overriding question: What are the foundations of a fair and honourable relationship between the Aboriginal and non-Aboriginal people of Canada?

The commission held 178 days of public hearings in 96 communities and released its final report in 1996. According to the commissioners, the report tells the story

> … of the relationship between Aboriginal and non-Aboriginal people that is a central facet of Canada's heritage
>
> … of the distortion of that relationship over time
>
> … of the terrible consequences of distortion for Aboriginal people – loss of lands, power and self-respect.

The commissioners concluded that "the main policy direction, pursued for more than 150 years, first by colonial then by Canadian governments, has been wrong."

CheckBack

You read about early uses of the Indian Act in Chapter 7.

Voices

[The Indian Act] has . . . deprived us of our independence, our dignity, our self-respect and our responsibility.

— Kaherine June Delisle, of the Kanien'kehaka First Nation, Québec, quoted in People to People, Nation to Nation: The Royal Commission on Aboriginal Peoples, *1996*

FYI

Royal commissions are a legacy of British rule. They are established by the government to investigate matters of public concern. Commissioners listen to presentations by interested people, then produce a report that recommends actions. But a commission's recommendations are just that — the government is not required to follow the advice.

Voices

Our relationships need to evolve [back] into a partnership . . . people-to-people, culture-to-culture, nation-to-nation. That is the direction we need to take.

— Al Ducharme, Métis history teacher, La Ronge, Saskatchewan, quoted in People to People, Nation to Nation: The Royal Commission on Aboriginal Peoples, *1996*

The statement of reconciliation

As a result of the findings of the Royal Commission on Aboriginal Peoples, the Canadian government issued a statement of reconciliation in 1998. This statement, which was widely interpreted as an apology, acknowledged the harm that had been done to First Nations, Métis, and Inuit. Here is some of what it said:

> Sadly, our history with respect to the treatment of Aboriginal people is not something in which we can take pride. Attitudes of racial and cultural superiority led to a suppression of Aboriginal culture and values. As a country, we are burdened by past actions that resulted in weakening the identity of Aboriginal peoples, suppressing their languages and cultures, and outlawing spiritual practices . . . We must acknowledge that the result of these actions was the erosion of the political, economic and social systems of Aboriginal people and nations.
>
> Against the backdrop of these historical legacies, it is a remarkable tribute to the strength and endurance of Aboriginal people that they have maintained their historic diversity and identity.

Figure 8-17 Phanuelie Palluq, an Inuit drum dancer, performs at a 1998 ceremony in Ottawa. During the ceremony, Jane Stewart, who was minister of Indian Affairs at the time, read a statement of reconciliation that acknowledged, among other things, the abuse many First Nations children had suffered at residential schools.

Changing the Indian Act

To try to deal with the shortcomings of the Indian Act, the Liberal government of Prime Minister Jean Chrétien introduced the First Nations governance bill in 2002. The purpose of the proposed legislation was to eliminate the harmful elements of the Indian Act while maintaining the government's financial and treaty obligations. The government said that the changes would give First Nations more power and help them become self-sustaining.

But many First Nations leaders disagreed. Critics, including the Canadian Bar Association and other non-Aboriginal groups, said that First Nations had been nearly shut out of the drafting process. The Assembly of First Nations boycotted the consultations held to create the proposed act because opportunities for First Nations people to participate were so limited.

In the face of this opposition, the government backed away from the bill — and the debate over what to do about the Indian Act continues.

FYI

In Parliament and provincial legislatures, a bill is a draft of a proposed law. A "bill" becomes an "act" only when it is passed into law.

REFLECT AND RESPOND

Since contact, many First Nations, Métis, and Inuit have been denied basic rights. In 1914, many Canadians of German and Ukrainian descent were denied basic rights, and in 1942, the same thing happened to Canadians of Japanese descent.

Do you believe that circumstances could ever justify denying the basic rights of Canadian citizens? Explain your position with references to the legacies of historical globalization.

How effectively have organizations responded to the legacies of historical globalization?

Around the world, local and international organizations are working to help rebuild societies that have suffered the destructive legacies of historical globalization. An organization is a group of people who work together to achieve a specific goal. Members may have different tasks, but all their tasks are directed toward achieving the organization's goal. Churches, corporations, armies, schools, hospitals, clubs, and political parties are all organizations that are responding to the legacies of historical globalization.

Non-Governmental Organizations

AVEGA Agahozo, which is helping widows and children rebuild their communities after the 1994 genocide in Rwanda, is a **non-governmental organization**, or NGO.

There are tens of thousands of NGOs around the world. Though NGOs are not part of governments, some have influenced government policies at the national and international levels. NGOs have specific goals, and they try to raise public awareness and gain support in achieving those goals. Their goals may be local, provincial, national, regional, or international in scope. NGOs are not in the business of making money. They often depend on volunteer workers and charitable donations, but some also receive grants or contracts from governments and donations from corporations.

Some NGOs, such as Greenpeace International, focus on environmental issues. Members try to persuade governments to take action against climate change and environmental destruction and to protect the earth's forests and oceans.

Other NGOs, such as Human Rights Watch, advocate for human rights in countries around the world. Their members investigate and expose human rights violations and try to persuade the public and governments to end these violations.

Still other NGOs deliver services to people in need. They may, for example, provide food and housing to people who have been harmed by natural disasters or the devastation of war. Doctors without Borders is an example of an organization that provides emergency health care to people in areas of conflict.

Figure 8-18 In Papua New Guinea, which was a colony of Germany, Britain, and then Australia in the 19th and 20th centuries, Indigenous landowners invited the NGO Greenpeace to help them establish a community-run timber business.

NGOs' responses to legacies of historical globalization

NGOs help people rebuild communities in a variety of ways: by promoting environmental, arms control, and disarmament agreements; by strengthening Indigenous people's and women's rights; and by providing direct aid to people in countries that have been torn apart by conflict or natural disasters.

NGOs sometimes work together to pool their resources. In Malaysia, for example, where many communities need to be rebuilt, the Third World Network brings together NGOs by providing financial and development aid; by supporting health, trade, and Indigenous knowledge initiatives; and by protecting human rights.

Although NGOs do not have direct control over global decision making, they often influence government decisions. An example is the International Campaign to Ban Landmines, which was awarded the Nobel Peace Prize in 1997. More than 1400 NGOs in 90 countries united in this campaign because they recognized that landmines pose a threat to the work they all do. In support of this campaign, the Canadian government challenged other countries to sign an international treaty banning landmines. By 2007, 152 countries had signed the treaty.

Web Connection

To find out more about the International Campaign to Ban Landmines, go to this web site and follow the links.

www.ExploringGlobalization.ca

Questioning the effectiveness of NGOs

Critics claim that some NGOs are sponsored by groups that want to undermine or overthrow governments. In 2006, for example, the government of Peru claimed that NGOs had funded a blockade of oil wells by Indigenous peoples in the Amazon region. As a result, NGOs operating in Peru were ordered to reveal their sponsors and how they planned to spend their money. And in 2003, the Indian government blacklisted 800 NGOs that it said were funding separatist rebels.

Other critics say that local grassroots organizations, such as AVEGA Agahozo, are harmed when international NGOs move in. These critics, such as Alejandro Bendana, who is quoted on this page, view international NGOs as a new form of imperialism. They question whether these organizations, whose headquarters are often in wealthy European and North American countries, can understand and respect the needs and wishes of people in local communities.

Still other critics say that the focus of NGOs is often too narrow to solve the complex problems that are the legacies of historical globalization.

VOICES

Too often the NGO vision of global affairs is a narrow one that is shaped by being upper-level citizens of rich and historically colonizing countries . . . It is easy to respond to new and old progressive issues — such as environmental protection, debt relief, human rights, conflict resolution, and gender discrimination — while setting aside the structural links that bind together these and other issues.

— Alejandro Bendana, consultant for UNESCO Culture for Peace Program and founder of Centro de Estudios Internacionales in Managua, Nicaragua

REFLECT AND RESPOND

With a partner, choose one country and one negative legacy of historical globalization that continues to pose problems in that country. Describe an NGO you would create to help deal with the legacy you identified. In your description, outline the goals of your NGO, the kinds of volunteers it needs, and one action you would undertake to respond to the legacy of historical globalization you identified. Would you enlist the help of other NGOs? Which ones? How would you ensure that your NGO understands and respects the needs and wishes of people in the country you plan to help?

MUHAMMAD YUNUS AND THE GRAMEEN BANK

When Pakistan gained independence in 1947, the country was made up of two regions — East Pakistan and West Pakistan — which were separated by 1600 kilometres of Indian territory. But East Pakistan, which is now Bangladesh, wanted independence. As a result, a series of wars erupted during the 1960s and early 1970s.

Bangladesh became a battlefield. Farms, roads, towns, and villages were destroyed. Hundreds of thousands of people were killed, and millions more became refugees. Finally, in 1971, Bangladesh won independence.

But this country, which has a population of about 147 million people, is in a region that suffers many natural disasters. Cyclones and floods have destroyed food resources, and this destruction has led to malnutrition and famine. During a long famine in 1973–74, for example, 1.5 million people died.

A Sense of Responsibility

In 1976, Muhammad Yunus was an economics professor at Chittagong University in Bangladesh. Seeing the poverty and devastation around him, he felt compelled to do something. With the help of his students and friends, he started the Grameen Bank — and 30 years later, he and this organization shared the Nobel Peace Prize.

"I wanted to do something immediate to help people around me, even if it was just one human being, to get through another day with a little more ease," Yunus said in his speech accepting the prize. "That brought me face to face with poor people's struggle to find the tiniest amounts of money to support their efforts to eke out a living."

Yunus believed that if people living in poverty were given very small loans — microloans — to help start a business, they could learn to support themselves. This idea, called microcredit, has worked successfully in many developing countries.

Yunus began by lending 42 people a total of $27 from his own pocket. Then he tried to persuade local banks to extend microloans, but the banks refused. When Yunus offered to guarantee to repay the loans himself, he got some money — but not enough. So he started the Grameen Bank.

As the bank grew, all its microloans were provided from money deposited by members. The Grameen Bank has been so successful in attracting new members that it has refused to take donations from aid organizations and continues to operate using only members' deposits.

By 2006, the Grameen Bank had lent an average of $8 (U.S.) to seven million poor people, 97 per cent of whom are women who live in 73 000 villages in Bangladesh. The repayment rate on the loans is 99 per cent. Though the loan amounts may seem very small to North Americans, the money can be enough to buy the raw materials to make handicrafts, a consumer item that can be sold in the street, or mosquito netting to protect against malaria.

Figure 8-19 Muhammad Yunus visits Grameen Bank loan holders in a village in Bangladesh.

Figure 8-20 Growth of the Grameen Bank, 1976–2005
(Dollar amounts are in millions U.S.)

Performance Indicator	1976	1987	1997	2005
All loans	$0.001	$83.04	$2062.96	$5025.61
Year-end outstanding amount	$0.001	$14.94	$233.01	$415.82
Housing loans during the year	0	$4.59	$15.69	$2.95
Number of houses built	0	23 408	402 747	627 058
Total deposits (balance)	0	$7.24	$132.27	$481.22
Number of members	10	339 156	2 272 503	5 579 399
Percentage of female members	20	81	95	96
Number of villages covered	1	7502	37 937	59 912

Notes: 1) 1976 figures show loans given through the Janata Bank. They do not include loans given personally by Muhammad Yunus. 2) Grameen Bank began operating as an independent in October1983. The housing loan program started in 1984.

Source: Grameen Bank

A Success Story

Some of the loans help women start small businesses. Asiran Begum, for example, knew that many women who lived in rural villages were reluctant to travel to bazaars to buy their saris. So she borrowed money from the Grameen Bank to start a business selling saris door-to-door in her own village and nearby villages. The first 10 saris sold quickly, so she bought more, which also sold quickly. Other women have borrowed from the bank to open small food shops or to buy sewing machines, which they use to make clothing.

Other loans are used to pay for children to attend school, which is a priority for many of the women who borrow from the bank. In 2006, the bank also awarded 30 000 scholarships to deserving students. Other loans are used for housing. Since 1984, housing loans have helped people — mainly women — build 640 000 homes in Bangladesh.

Among the people who have borrowed from the bank, 58 per cent have risen above the poverty line for the country.

Peace and Poverty

In his 2006 Nobel lecture, Yunus emphasized the connection between achieving world peace and alleviating poverty. In his view, terrorism can be defeated only if the lives of poor people around the world are improved.

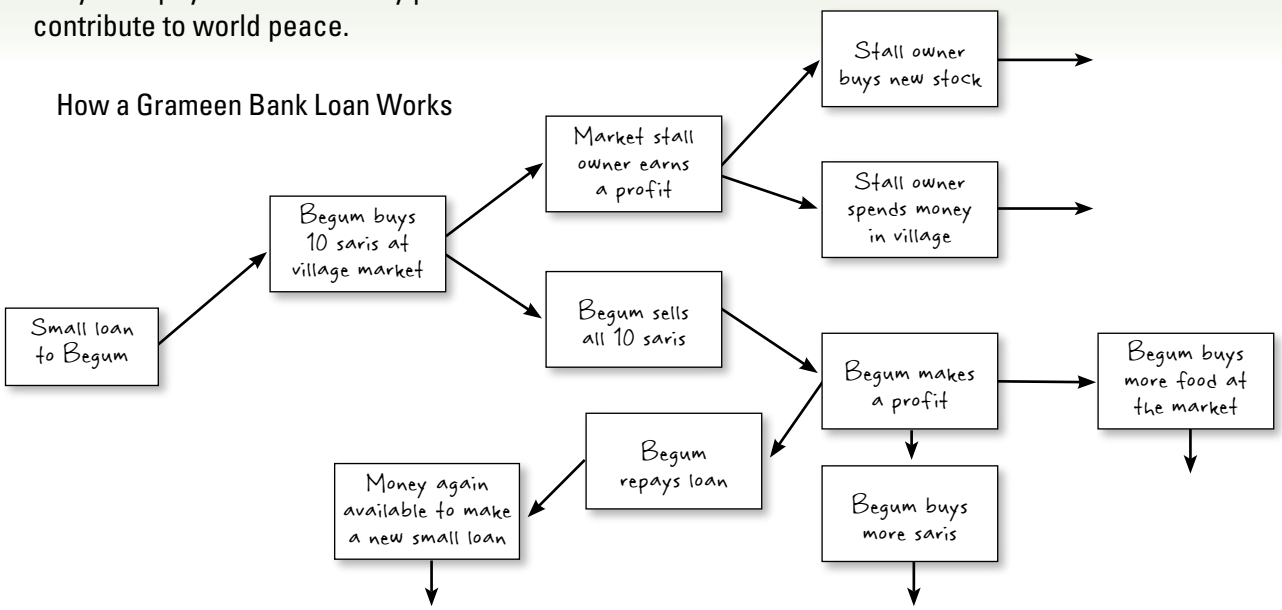
"Peace is threatened by unjust economic, social and political order, absence of democracy, environmental degradation and absence of human rights," he said. "Poverty is the absence of all human rights."

Explorations

1. Muhammad Yunus and the Grameen Bank shared the Nobel Peace Prize. But the Nobel committee also awards a prize for economics. Imagine that you chair the committee that decided to award Yunus and the Grameen Bank the peace prize rather than the prize for economics. Write a brief explanation of your decision. Emphasize how making small, easy-to-repay loans to the very poor can contribute to world peace.

2. On a separate piece of paper, continue the flow chart started here. Add at least five more boxes in any direction. Explain how this chart shows that the actions of one person can make an important difference in the lives of many.

How a Grameen Bank Loan Works


Small loan to Begum
Begum buys 10 saris at village market
Market stall owner earns a profit
Stall owner buys new stock
Stall owner spends money in village
Begum sells all 10 saris
Begum makes a profit
Begum buys more food at the market
Begum buys more saris
Begum repays loan
Money again available to make a new small loan

VOICES

[The] world's income distribution gives a very telling story. Ninety four per cent of the world income goes to 40 per cent of the population while 60 per cent of people live on only 6 per cent of world income. Half of the world population lives on two dollars a day. Over one billion people live on less than a dollar a day. This is no formula for peace.

— Muhammad Yunus, Nobel Peace Prize lecture, 2006

HOW DOES HISTORICAL GLOBALIZATION CONTINUE TO AFFECT THE WORLD?

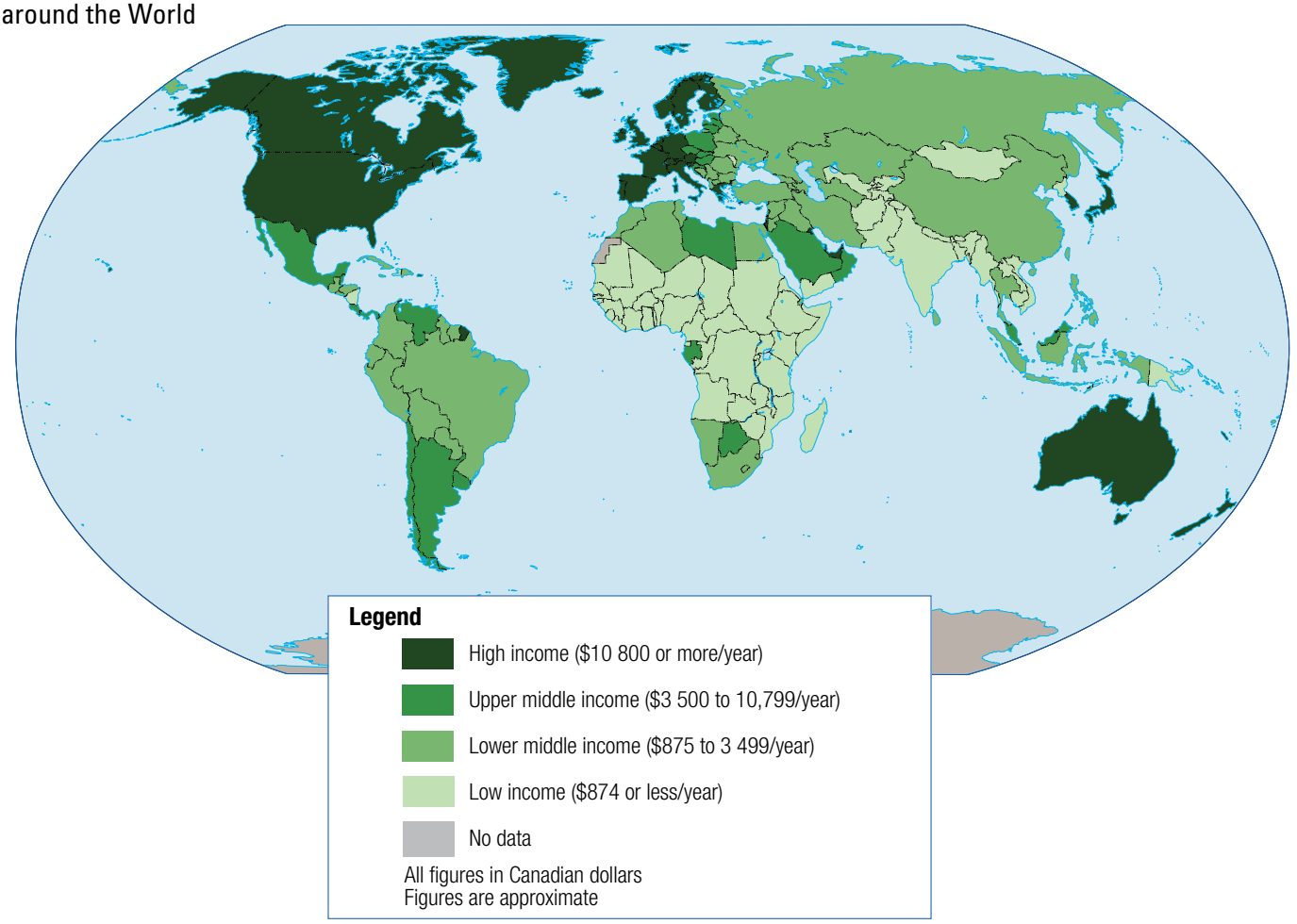
One important legacy of historical globalization is the growing disparity in the well-being of people around the world. The increase in the speed, range, and depth of global trade has had an immense impact — both negative and positive — on the wealth of nations and individuals. The tremendous rise in the standard of living of most people in Europe and North America is a direct legacy of historical globalization. But most of the world's people have never had an opportunity to benefit from the positive aspects of global trade.

Global Income Inequality

The growing gap between the rich and poor of the world presents a growing challenge for everyone. Both governments and non-governmental organizations, such as Greenpeace and Doctors without Borders, have recognized the need to deal with this legacy of historical globalization and are responding to it in a variety of ways. These may include providing foreign aid, loans, professional and social assistance programs, and direct food distribution.

Examine the map on this page. List five countries with the lowest average per-person yearly income and five with the highest. What connections can you make between these data and historical globalization?

Figure 8-21 Income per Person around the World


Legend
High income ($10 800 or more/year)
Upper middle income ($3 500 to 10,799/year)
Lower middle income ($875 to 3 499/year)
Low income ($874 or less/year)
No data
All figures in Canadian dollars
Figures are approximate

Foreign Aid

Foreign aid — the money, expertise, supplies, and other goods given by one country to another — is one response to the inequalities caused by historical globalization. The goals of foreign aid are to reduce poverty and encourage a more secure, equitable, and prosperous world.

The United Nations encourages developed countries to provide foreign aid to less developed countries and suggests that the amount be tied to a country's **gross national income**, or GNI. GNI is the amount of money earned by everyone in a country. The UN has set 0.07 per cent of GNI as an appropriate foreign-aid target — but no country has ever achieved this goal. Canada's foreign aid contributions, for example, rose above 0.05 per cent of GNI only once: in 1986.

Examine the cartoon on this page. What did the cartoonist intend to show? Why do you think Canada has never given 0.07 per cent of its GNI to foreign aid? Should the government use this money to help people at home? Should this response to historical globalization be an either–or decision?

Figure 8-22 In 2005, Aislin, a cartoonist with the *Montréal Gazette*, made this comment on Canada's foreign-aid contribution. Do you think he was suggesting that Canada's contribution is too high or too low?

Ideas

How can I respond effectively to the legacies of historical globalization?

The students responding to this question are Tom, a fourth-generation Albertan who lives on a ranch near Okotoks; Ling, who was born in Hong Kong but is now a Canadian who lives in Edmonton; and Katerina, who lives in St. Albert and whose grandparents emigrated from Ukraine in 1948.

Tom

Governments are supposed to listen to the people and act when action is necessary — that's their job. They're the ones who are in a position to identify when the legacies of historical globalization are causing problems. Besides, governments are the ones with the resources, like time and money, to solve problems. I guess I need to become involved with politics so I can influence who is elected to run our governments. So I would say that I can respond to the legacies of historical globalization by becoming more politically active.

Ling

The most effective vehicles of change are people working together in NGOs. NGOs can focus on specific issues and bring together people who share similar viewpoints. These organizations are especially good at raising awareness of problems — and this can lead to the mobilization of resources to deal with specific situations. We need to get involved with NGOs, as members or as donors. These groups have the potential to respond effectively to the legacies of historical globalization.

Katerina

When you get right down to it, individuals are the key to change. Nothing happens unless someone decides to make it happen. Governments and NGOs are only as good as the people who work for them. Individuals like me need to become more aware of the problems and issues and to react when people are being treated unfairly. When I see legacies of historical globalization that are creating problems, I must speak out, tell others, and get something done. Individuals have to take responsibility.

Your Turn

How would you respond to the question Tom, Ling, and Katerina are answering? How can you personally respond to the legacies of historical globalization? In what ways have you already responded? Recall the idea of "glocal." What might be some ways that you could respond to these legacies in your own community — and in the wider world?

1. With a partner, conduct research into the genocide that occurred in Sudan, Africa, and prepare a presentation that identifies ways in which this genocide was a legacy of historical globalization.

   a) Create three to five questions to use as criteria for judging the information you collect. Your questions might deal with causes, effects, participants, international responses, the role of NGOs, and so on. (e.g., Was Sudan a colony at one time? Which country was the colonizer? How did Sudan become independent?)

   b) Decide where to look for information about the genocide. The Internet will be helpful, but remember that many web sites offer a one-sided view of issues. Try to find authoritative sources that take a balanced approach.

   c) Record answers to your research questions. As you organize the information, consider these questions:

      - What have we already learned about the legacies of historical globalization, and how can this learning be applied to this situation?
      - Do we have enough information to answer our questions?
      - Have we considered a variety of perspectives and points of view on the topic?
      - Have we taken into account the biases of the sources we are using?

   d) Use presentation software to prepare a report that summarizes your understandings of the topic. Ensure that your report identifies the extent to which the genocide in Sudan was a legacy of historical globalization. Think about questions you might be asked when you make your presentation (e.g., How effective were the responses to the genocide?) and prepare brief notes to help you answer these questions.

2. In his Nobel Peace Prize acceptance speech, Muhammad Yunus said,

   > The new millennium began with a great global dream. World leaders gathered at the United Nations in 2000 and adopted, among others, a historic goal to reduce poverty by half by 2015. Never in human history had such a bold goal been adopted by the entire world in one voice, one that specified time and size. But then came September 11 and the Iraq war, and suddenly the world became derailed from the pursuit of this dream, with the attention of world leaders shifting from the war on poverty to the war on terrorism. Till now over $530 billion has been spent on the war in Iraq by the USA alone.

   a) Which goal do you believe is more important: reducing world poverty or winning the "war on terror"? Or are the two linked? Explain your answer.

   b) If you were asked to explain the "war on terror" as a legacy of historical globalization, what would you say?

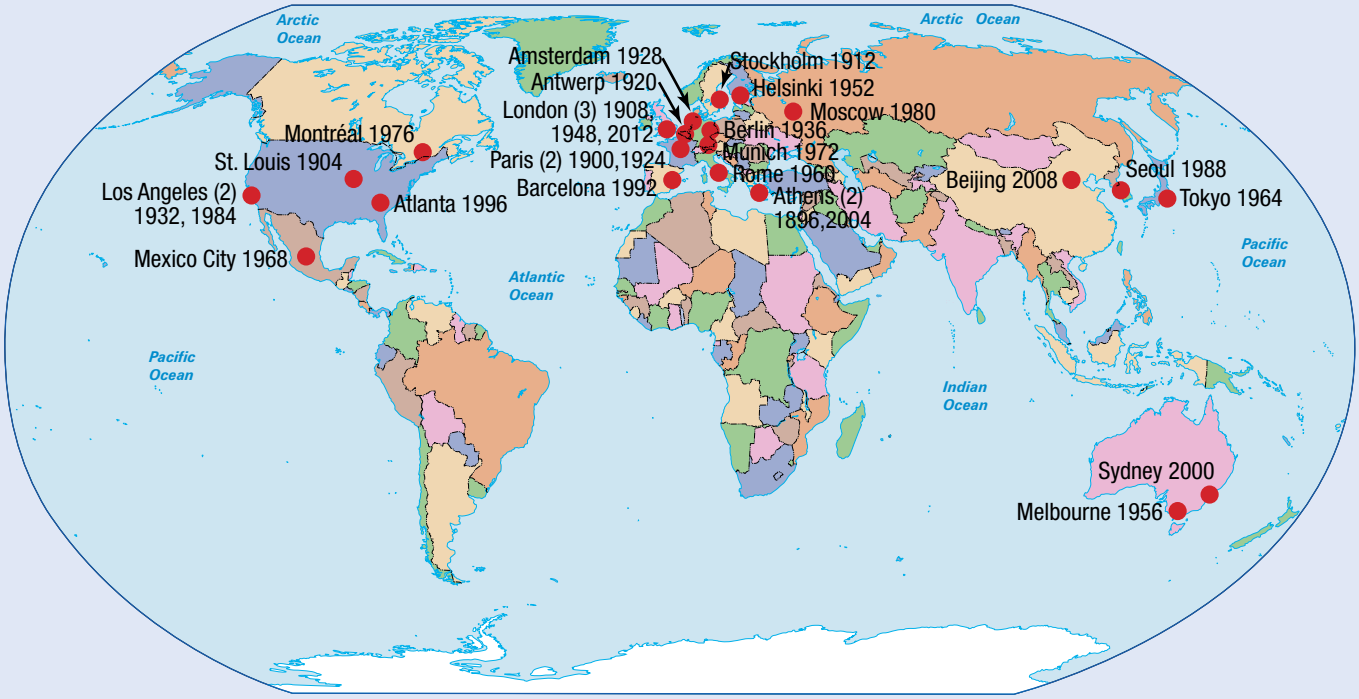
3. The legacies of historical globalization can take many forms. Examine the map on the following page. It shows the host cities of the modern Summer Olympic Games.

   a) Identify continents and countries where the games have never been held. Make a general statement that links the cities and historical globalization. In point form, indicate those countries you think should have hosted the games, their colonial past, and how the legacies of that past may have kept the games away from them.

   b) Report on another global event (e.g., in entertainment, sports, or politics, a disaster, or another field of your choosing) that displays a pattern that, like the one for the Summer Olympics, demonstrates the legacies of historical globalization.

RESEARCH PARTICIPATE THINK PARTICIPATE THINK RESEARCH
INK...PARTICIPATE...RESEARCH...COMMUNICATE... TH
COMMUNICATE COMMUNICATE THINK PARTICIPATE RESEARCH COMMUN

Figure 8-23 Location of Summer Olympic Games



Think about Your Challenge

Look back at the challenge for this related issue. It asks you to prepare for a four-corners debate to express your position on this issue: To what extent should contemporary society respond to the legacies of historical globalization?

Review the material in this chapter and the activities you completed as you progressed through it. Add to the list of critical questions you will use to evaluate the data that you will explore and use in your statements during the debate. Prepare notes on why you have taken your position, as well as for questions you may wish to ask those who have taken different positions on the issue.